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THE STORY OF YUCATAN

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Yucatan is the "sentinel at the eastern outpost of Mexico." * For the ancient Maya that post of honor was no sinecure when European adventurers began their exploitation of the New World. It was also a post of danger for the Spanish colonists in the days when buccaneers made havoc in the Gulf and the Caribbean Sea, landing at will to sack the settlements on the lonely, flat peninsula.

Yucatan is a land apart. A new world greets the traveler's curious eyes, whether he come from New York or the table-land of old Mexico. The *Yucateco* of mixed race is quick and graceful in movement, cleanly and picturesque in costume. Merida, the capital, is more to Yucatan than Paris is to France. Uxmal, not far distant, is a mute witness to the grandeur of the ancient Maya civilization.

Yucatan is free from earthquakes and volcanic disturbances. It is crossed only by a chain of hills not high enough to wring from passing clouds their tribute of rain. There are few rivers worthy the name, but beneath the surface are hidden watercourses which, in *cenotes* or caverns, often at great depth, furnish clear, cool water in inexhaustible abundance. The ancient Maya also constructed with great skill extensive reservoirs to retain the scanty rainfall, and thus make possible large cities and a denser population than that which exists to-day.

We shall not enter into the vexed question as to the origin of the ancient race and the distinction between Mayas and Itzaes. It is enough to know that in an extensive area, which includes Yucatan, the ruins of more than fifty cities have been found, some of which were undoubtedly of considerable size and great antiquity. Uxmal is one of the best known. I can never forget the day spent amid the massive ruins of palaces and so-called monasteries, separated by broad avenues and open courts. A diligent archeologist was at work in what he claimed to be the ancient cemetery, exhuming discolored bones and other ghastly relics of a ghostly past. We tried to imagine the

* Ancona, Historian of Yucatan.

ments which make tyrants tremble and undermine the foundations of misrule.

Nothing can permanently impede a moral force once set in motion until it shall have worked out the issues for which God designed it. It is wonderful how rapidly, tho silently, the leaven spreads. Thousands are influenced by it who make no open profession of the same, and many who do not even know the source from which it springs. Yet they feel its inspiration and transmit it to others, and thus finally the whole lump is so leavened that it becomes easy to detach individuals.

When the patriot Kang-Yuwei, who was the chief advisor to the Emperor of China in the reform measures promulgated in 1898, was interviewed in Hongkong by the editor of the *China Mail*, he said: "I owe my conversion to reform, and my knowledge of reform chiefly to the writings of two missionaries—Rev. Timothy Richard, agent of the English Baptist Society, and Rev. Dr. Y. J. Allen, a missionary of the Southern Methodist Episcopal Church of America."

Tan-sz-Tong, a companion of Kang-Yuwei, and one of the most superb young men China ever produced, said just before his execution by order of the empress dowager: "I know that no great reform movement has ever been carried out without its martyrs, and I am willing to die for China; but be sure of this: that for every head which falls to-day a thousand will rise to take its place and carry on this great work of reform."

These men and many like them never openly professed Christianity, but were in a large measure products of mission work and drank their inspiration from the fountain opened up by Jesus Christ.

This writer believes that God reigns and that He conserves all the forces started by His servants, and overrules by some wonderful process of His own those apparently antagonistic agencies put in motion by selfish men, to the accomplishment of His great purpose in winning a lost world. And he further believes that inspiring and encouraging as is that grand array of statistics recently published by Dr. Dennis, in his "Centennial Survey of Foreign Missions," it does but faintly indicate the mighty undercurrents that are silently drawing the nations of the earth to Him that was "lifted up."

PROTESTANT MISSIONS TO THE JEWS

BY REV. LOUIS MEYER, HOPKINTON, IOWA

Not many years ago a consecrated Christian writer, a champion of missions to the heathen, wrote in his missionary magazine: "The Jews, having rejected the Lord Jesus, are now in their turn rejected by Him; they have ceased to be God's chosen people. They are blinded, and their blindness shall continue till the fulness of the Gen-

tiles be come in. It is utterly useless to preach the Gospel to them! Those individuals who have come in, and are still coming in, do so of their own accord. They have everywhere opportunities enough; they live in the midst of Christendom, and the churches are all open to them." The idea of this godly man was that all missionary enterprise among the Jews is useless and superfluous. This idea is clearly refuted by the words of Paul in the tenth chapter of the Epistle to the Romans, and yet it is held tenaciously by numerous Christian men and women of to-day, and hinders, more than anything else, the spreading of the Gospel among the Jews.

The thought that the preaching of the Gospel to the Jews is superfluous is caused by ignorance of God's Word and of His glorious promises to Israel, so that a diligent and prayerful study of the Bible alone can eradicate it, while the prejudice that Christian missionary effort among the Jews is useless may be destroyed by a careful consideration of the agencies at work at present and of their actual success.

I. Missions to the Jews

There are at work among the Jews in all the countries of the world one hundred and twelve Protestant societies, employing eight hundred and sixteen missionary workers in two hundred and twenty-nine stations (see explicit statistical tables by the writer in H. P. Beach's "Geography and Atlas of Protestant Missions," vol. ii.), and the following table shows the distribution of these one hundred and twelve societies:

	Societies	Workers	Stations
Great Britain.....	39	615	149
Germany.....	18	14	13
Switzerland.....	2	3	3
France.....	1	4	3
Netherlands.....	4	5	3
Scandinavia.....	5	17	8
Russia.....	3	8	3
Austria-Hungary.....	1	1	1
Africa.....	1	2	1
Asia.....	4	7	4
Australia.....	4	6	4
America.....	30	134	37
Total.....	112	816	229

Of these one hundred and twelve societies which are engaged in spreading the Gospel among the Jews, twenty-five are denominational, thirty-five are affiliated with denominations, and fifty-two are undenominational or interdenominational. The oldest society is the Esdras Edzard Fund in Hamburg, Germany, which was founded in 1667, while the great majority of the most influential societies has seen many years of faithful and successful service.

The cause of Jewish missions is urged and plead by thirty-four periodicals (fifteen in England, four in Germany, one in Switzerland, one in France, two in the Netherlands, one in Norway, one in Sweden,

and nine in the United States), while eighteen other periodicals give regularly several columns to news from the Jewish field. Three papers in Yiddish, the Jewish vernacular, have been regularly published (one in Germany, two in England), and have been widely distributed among the Jews in all parts of the world, thus scattering the seed of the Gospel, while the two missionary papers in Yiddish, which were published in the United States, have ceased to appear.

Since it is impossible to give an exhaustive review of the actual work done by these societies in so limited a space as we are allowed, all we propose attempting is to glance rapidly at the different countries and to mark the progress or the failures of the Jewish work since our last review was published. (See *MISSIONARY REVIEW*, August, 1901, p. 616.)

1. GREAT BRITAIN—(a) ENGLAND.—*The London Society for Promoting Christianity Among the Jews*, founded 1809, continues in its quiet and dignified manner of work, reaching out farther and farther. During the last year the Vienna and Alexandria stations have been reopened, and a new station in Montreal has added America to Europe, Asia, and Africa, where the society has been engaged in blessed work for more than ninety years. In fifty-three stations two hundred and thirty-eight missionary workers are employed, and one thousand three hundred and sixty Jewish children received Christian training in the ten schools of the society.

The British Society for the Propagation of the Gospel Among the Jews, founded 1842, reports thirty-four missionary workers in eighteen stations. It has undertaken work among the fifty thousand Jews of Italy, with Rome as the center, so that it now reaches the Jews of Germany, Austria, Russia, Turkey, and Italy, besides those scattered over England, Ireland, and Scotland.

The Presbyterian Church of England, whose Jewish mission was founded in 1811, has made no step forward lately, but has steadily maintained her work in London and Aleppo throughout the year. Eight missionary workers were employed and eighty children were in attendance at the two schools.

The London City Mission (Jewish Branch) continues to employ eight Hebrew Christians as missionaries to Jews and other foreigners, and is doing a very large and important work. However, mission halls, etc., can not be provided from the funds of the City Mission, so that the work done by the various London city missionaries among the Jews is for the most part dependent upon voluntary special help. Likewise, the translation of the Old Testament into Yiddish, to which Marcus S. Bergman, one of these missionaries, has devoted many years, has been made possible, and has been published by private contributions.

The Parochial Missions to the Jews at Home and Abroad, founded

1876, which are designed to "help incumbents in the evangelization of their Jewish parishioners by providing them with curates especially trained for the purpose," have suffered a slight loss of income for the last two years, but have not commenced retrenchment. Ten missionary workers are employed in London (six stations) Manchester, Liverpool, and Bombay. The magazine of this society (*Church and Synagogue*) is undoubtedly the best and most instructive periodical published in behalf of Jewish missions in the English language.

The Mildmay Mission to the Jews, founded in London, 1876, by the consecrated Rev. John Wilkinson, who still continues in charge, can look back upon another year of blessed work. Its sixty-seven missionary workers proclaimed the Gospel to Jews in six stations—namely, in London, Odessa, Minsk, Warsaw, Wilna, and Lublin. But these stations are simply centers of itineration, whence the missionaries reach new fields continually in their ceaseless efforts, and there is no doubt that the Mildmay Mission is doing the largest work which is at present done among the Jews in Russia. The free distribution of the New Testament in Hebrew and Yiddish, the grand work to which Rev. John Wilkinson gave the first impetus, is still continued by this mission, and many thousands of Jews in every part of the world are thus supplied with a copy of the Word of God.

The Barbican Mission to the Jews, founded 1879, and *The Hebrew-Christian Testimony to Israel*, founded by David Baron, 1894, were enabled to move into new commodious homes in London during the past year and have thus increased their local efficiency. Pastor Lipshytz, of the Barbican mission, continues his regular missionary tours among the Jews of the Continent, and the mission station of this society in Alsace reports encouraging progress, while Mr. Baron, of the Hebrew-Christian Testimony to Israel, is able to report that he found many open doors among the Austrian and Polish Jews when he made his annual tour among them, accompanied by Mr. Feinsilber, the missionary of this society to the Jews in Hungary.

The Kilburn Mission to the Jews, founded by Rev. M. M. Ben-Oliel in London, 1896, and still carried on by him, has had a prosperous year. Rev. Ben-Oliel has continued to publish pamphlets of his own, and to send them to educated, wealthy, and busy Jews, and has met with remarkable success in reaching a class of Jews which can not be reached by the common methods.

The Jerusalem and the East Mission Funds, *The East London Fund for the Jews*, *The Wild Olive Mission*, *The East End Mission to the Jews*, *The Brick Lane Mission*, *The Hebrew-Christian Mission to Israel*, *The Christian Chief Corner-Stone Mission to the Jews*, *The Prayer Union for Israel*, and the other independent smaller societies in London, Liverpool, and other English cities continue in their work among the Jews with little, unimportant changes here and there.

(b) SCOTLAND.—*The Jewish Mission of the Church of Scotland*, established in 1840, discontinued its work among the Jews of Glasgow, but continues her efforts in Smyrna, Alexandria, Salonica, Constantinople, and Beirut, where it reports sixty-two workers employed and one thousand four hundred and twenty-nine Jewish children instructed in Christianity in ten schools.

The United Free Church of Scotland Mission to the Jews, founded in 1843, employs eighty workers in Edinburgh, Breslau, Budapest, Constantinople, Safed, and Tiberias, and reports an enrolment of one thousand one hundred and eighty-eight Jewish children in eight schools. Fourteen of the fifteen colporteurs of this society are supported by the National Bible Society of Scotland.

The Scottish Home Mission to Jews in Glasgow, *The Jewish Medical Mission*, in Edinburgh, *The Bonar Memorial Mission*, in Glasgow, and the small local societies in the smaller towns publish encouraging reports, but are, after all, quite insignificant.

(c) IRELAND.—*The Jewish Mission of the Presbyterian Church in Ireland*, established in 1841, employs twenty workers in Hamburg-Altona and Damascus. The work in Hamburg, under the careful management of Revs. Aston and Frank, is flourishing, while the work in Damascus seems to be in danger of becoming a mission to the Mohammedans.

The Church of Ireland Jews' Society, founded in 1889, tho chiefly an auxiliary to the London Society for Promoting Christianity Among the Jews, carries on independent work in Cork, Dublin, and Belfast.

The undenominational societies in Dublin and in Belfast still look after the small Jewish communities scattered over Ireland.

Great Britain, with her thirty-nine societies, six hundred and fifteen workers, and one hundred and forty-nine stations, in 1902 shows a considerable increase since 1900, when we found thirty-seven societies, five hundred and fifty missionaries, and one hundred and thirty-seven stations. However, we do not hesitate to state that this increase is caused more by more careful research on our part than by an increase in enthusiasm for the evangelization of the Jews and increase of liberality the Christian Church toward the cause. Great Britain stands where she has stood since the beginning of the nineteenth century (the leader in Jewish missions), but she has made very little progress in that specific branch of the Lord's work since the twentieth century dawned.

2. IN GERMANY, AND OTHER EUROPEAN COUNTRIES.—*The Esdras Edzard Fund*, of Hamburg, founded October 9, 1667, by Esdras Edzard, for the care of Jewish proselytes, continues still under the patronage of the city of Hamburg, and one burgomaster and one of the aldermen form the direction. The interest of the fund is used exclusively for the Jewish proselytes of Hamburg, of whom a few are reported every year.

The Society for Promoting Christianity Among the Jews, in Berlin, can look back upon an honorable and successful career of eighty years' uninterrupted service to the Master, and could report the baptism of twenty-five Jews by the missionaries in Berlin alone. The missionary who was stationed in Posen has been removed to Vienna, with its one hundred and fifty thousand Jewish souls, so that this society now has stations in Berlin, Vienna, and Stanislaw, while an itinerant laborer stirs up the Christians in the eastern part of Prussia and preaches to the Jews whenever he has an opportunity.

The Central Organization of Evangelical Lutheran Missions Among Israel, founded in 1871 in Leipzig, through the efforts of the unforgotten lover of Israel, Franz Delitzsch, is succeeding in arousing interest in the evangelization of the Jews and in overcoming—at least, to some extent—the deep-rooted prejudice of German Christians against their Jewish neighbors. The Jewish missionary societies of Saxony, Bavaria, Wurtemberg, Hanover, and of the smaller independent states of Germany, continue to gather funds for this association, while the Danish Society and the Norwegian Central Committee grant a little annual help to it. Pastor Zoeckler, in Stanislaw, receives still an annual grant, and Pastor Schmeisser is still stationed at Cracow, altho it appears very doubtful if he can withstand the opposition of the Polish Roman Catholics (mark, not the Jews!) much longer. The station at Leipsic reaches not so much the Jews, as it serves the spreading of literature among Jews and Gentiles.

The West German Association for Israel, in Cologne (often, but falsely, called “The Rhenish-Westphalian Association”), established 1842, has not suffered from the calumnies spread by a former missionary a few years ago. The work was carried on in the three stations, Cologne, Frankfort, and Strasburg, and ten baptisms were reported.

Of the five *Instituta Judaica* which existed in connection with German universities a few years ago, *The Institutum Judaicum Delitzschianum*, in Leipzig, and *The Institutum Judaicum*, in Berlin, remain. The former continues to be the best school for the preparation of missionaries to the Jews, while the latter, under the leadership of Professor Strack, has published many treatises which aroused general interest in the cause of Jewish missions among Jews and Gentiles.

The Society of the Friends of Israel, in Basle, has added no new laborers to the two employed during the last years in Strasburg and in Prag, and *The Penny Collection Fund*, in Geneva, has not been able to increase the small force of one colporteur in Algiers.

The French Society for the Evangelization of the Jews now employs four workers in Paris, Oran, and Algiers, but the missionaries meet with great difficulties, on account of the bitter hatred against the Jews in Algiers. This society is now the only society in France which brings the Gospel to the Jews, since the Paris Mission to

the Jews ceased some years ago, when missionary Feingold left the city.

The four societies in the Netherlands have met increased difficulties through the decline of religion among the one hundred thousand Jews of that country. *The Netherland Society for Israel* opened a reading-room for Jews in Amsterdam, and added Dr. Tischler to its force.

The Central Committee for Jewish Missions, in Christiania, works in Braila and Galatz; *The Evangelical National Society*, in Stockholm, employs one laborer in Hamburg; *The Society for Missions to Israel*, Stockholm, sends nine workers on missionary journeys in Sweden, Hungary, and Russia; *The Swedish Missionary Union's* two workers are employed in Algiers; and *The Society for Missions to Israel*, in Copenhagen, supports one worker in Stanislaw.

Russia has lost the Rabinowitz mission, since the council in London was unable to find a missionary who could take the place of the late Joseph Rabinowitz, while the other Protestant societies for the evangelization of the Jews, which have their headquarters in Russia, remain stationary. Pastor Faltin, of Kischiner, reports fourteen baptisms from November 1, 1900, to November 1, 1901.

Rabbi Lichtenstein, of Budapest, faithfully continues to preach Christ to his Jewish brethren, occupying a rather peculiar position, since he is not connected with any denomination and has not been baptized.

3. AFRICA, ASIA, AND AUSTRALIA.—*The Alexandria Jewish Mission* is to-day the only local society for Jewish work in Africa, the Cairo Jewish Mission having been abandoned.

In Asia the independent Jewish mission of D. C. Joseph, on Mount Carmel, has been transferred to the London Jews' Society, and Mr. Joseph has removed to London, where he is again engaged in independent Jewish work, with Mr. Henry Barnett as his associate. The small local societies in Bombay, Calcutta, Hebron, and Jerusalem have shown no signs of growth.

The four Jewish missionary societies in Australia, with its sixteen thousand Jews, report no changes and no forward movement.

4. IN AMERICA.—Of the thirty American societies ten are denominational and twenty undenominational or interdenominational.

Of the denominational societies, *The Church Society for Promoting Christianity Among the Jews* is the oldest and the best equipped. It is gradually rallying from the pernicious effect of the exaggerated, vain expectations aroused in the members of the Episcopal Church through grandiloquent reports, and ten workers are laboring faithfully in New York and in Philadelphia.

The Board of Foreign Missions of the Presbyterian Church has been carrying on work among the Jews in Persia and Syria since those

missions were started. A school for Jewish girls, which had existed in Hamadan, Persia, a number of years, but was almost destroyed in 1901 by the opposition of a Jewish school, has been resumed, and now continues unmolested.

The Zion's Society for Israel, of the Norwegian Lutherans in America, has finally abandoned the station in Baltimore, which had been vacant for a number of years, and has sent a laborer to Greater New York, so that it now supports laborers in Minsk, Odessa, and New York.

The Jewish Mission of the Evangelical Lutheran Synod of Missouri, Ohio, and other States, which has supported a laborer in New York since 1885, met with great difficulties two years ago, because the Jews became persuaded that the missionary of this society had branded several Jewish children upon their naked arms with the hated token of the cross. Calm steadfastness of the missionary has overcome these difficulties partly, yet it seems as if this work is more opposed than any other among the Jews in New York.

The New York Church Extension and Missionary Society of the Methodist Episcopal Church has become greatly interested in work among the poor Jews in New York, and has in the faithful medical missionary, Dr. Zeckhausen, a man of no ordinary ability and consecration.

The Jewish Mission of the Joint Synod of Ohio has shown very little life during the past year, while *The Mission of the German Lutheran Synod to the Jews*, in Chicago, has undergone a change of workers very recently and then suspended work. The First Lutheran Conference on Missions Among Israel, held under the auspices of this society in Chicago, May 7 and 8, 1901, proved very stimulating and very helpful to ministers and members of the Lutheran Church.

The Reformed Presbyterian Mission to the Jews suspended work among the Jews in Cincinnati almost two years ago, but has carried on the work in Philadelphia with increased zeal and liberality. A house has been provided which is free of debt, and everything has been done to facilitate the missionaries' arduous task.

The American Baptist Home Mission Society is now supporting the Brownsville Mission to Jews in Brooklyn (Leopold Cohn), and *The Presbyterian Board of Home Missions* cares, in a measure, for the support of the missionary of the Presbyterian Hebrew Mission in San Francisco, which mission is under the supervision of the Presbytery of San Francisco.

The Presbytery of New York and the Seventh Day Baptists have withdrawn from the Jewish field, where they had labored during a number of years, and the Jewish mission of the Ladies' Association of the United Presbyterian Church has proved a failure in every respect, so that Rev. T. M. Chalmers, the missionary, resigned in the beginning

of this year. The Presbyterian Church of Canada undertook, in March, 1902, to carry on the mission to the Jews in Montreal, established by Rev. McCarter in 1896, but the doors had to be closed after a few weeks of activity, because the missionary preferred to serve the London Jews' Society in Montreal. Thus, the Presbyterian Church of Canada continues to present the anomalous spectacle of a Church which has in her treasury thousands of dollars for missionary work among the Jews, but is unable to find a suitable missionary.

Of the undenominational American societies for Jewish work *The New York City Mission*, in the Jewish branch, abides in that quiet and calm manner of work which in the end must bring the most fruit. *The Gospel Mission to the Jews* (Gæbelein), another of the independent missions of New York, has laid aside its very peculiar Judaistic teaching, but fallen into another extreme. Its sphere of activity has decreased during the past years. *The American Mission to the Jews*, which was brought into such prominence through the accusations brought against its missionary, Warszawiak, has not, and never will, overcome the prejudice aroused against the worker and his methods. It suffers greatly from the lack of funds, and its efficiency among the Jews, as well as among the Gentiles, has been greatly diminished. *The Christian Mission to the Jews* (Spievaque), in Brooklyn, and the Jewish work of *The Christian and Missionary Alliance* are steadily pursuing their way without making much headway.

The Jewish Bible Shop-Window Mission, of Philadelphia, which was considered a new and most promising departure in the method of reaching the Jews, altho it only copies a method used for many years among the Polish Jews, has not brought the expected results. Three of the eight stations reported in 1899 now remain, and the preaching of the Gospel has been added to the shop-window with its open Bibles.

The Chicago Hebrew Mission, founded in 1887 by William E. Blackstone, is undoubtedly the most prominent of all American Jewish missions. Its efficiency is continually increasing under the wise management of Mrs. T. C. Rounds, who thus proves the fallaciousness of the American prejudice that Hebrew-Christians only can manage missions to the Jews. We believe that the Chicago Hebrew Mission, which is an incorporated society, is really the model mission to the Jews under the peculiar difficulties of America, which arise from its multitude of denominations.

The House of the New Covenant Mission to the Jews, in Pittsburg, *The Immanuel Mission to the Jews*, in Cleveland, and *The Emanuel House Hebrew Mission of South Jersey Hebrew Colonies*, in Rosenhayn, N. J., have a peculiar, rather noisy style of stirring up the interest of Gentile Christians in the evangelization of the Jews, and their chief workers travel perhaps more than any other Jewish mission-

aries who are in charge of missions. However, all three report some encouragement in the work among Jews as well as among Gentiles.

The Jewish Mission in Providence offers the singular spectacle of an aged and blind Hebrew-Christian missionary, who finds a ready hearing. The missions in Los Angeles, Baltimore, and Washington, D. C., are quite small, while the *San Francisco Hebrew Mission*, founded by Chester in 1896, was obliged to retrench on account of lessened income.

Of the Canadian Jewish missions, *The Toronto Jewish Mission*, established in 1889, reports some progress, the Montreal Mission exists no longer, and *The Hamilton Mission* has just been opened.

II. Success of Jewish Missions

The success of Christian efforts among the Jews can not be measured by the number of applicants for baptism, nor by the actual number of those baptized in the different missions. The number of Jews who apply for baptism to the missionary is more than twice as large as the number of those who are baptized. For instance, Pastor Bieling of the Berlin Society, had fifty-one applications during the year, but could report only twenty-five baptisms, and he makes the following statement: "It will be just to say that of those Jews who desire baptism from us, ten per cent. desire temporal advantage and the certificate of baptism, seventy-five per cent. are brought by purely esthetical pleasure in Christianity (which is usually thus expressed, 'In the Christian service I am more edified than in the Jewish'), and fifteen per cent. are brought by a deep sense of their spiritual needs and by real concern about their soul's salvation." While the certificate of baptism is of value to a German, Russian, and Austrian Jew alone, to whom it opens the way to government positions and honors in their respective countries, we must acknowledge that Mr. Bieling's estimate is right the world all over, and that of the Jewish applicants for baptism only fifteen per cent. are true converts. However, of the seventy-five per cent. who desire to join the Christian Church not from selfish motives, but on account of pleasure in her services, a large number become converted during the course of careful preparation and instruction, and, being baptized, prove true and faithful. Yet the number of Jewish applicants for baptism can not convey a true idea of the success of Jewish missions! And just as little can the number of actual baptisms, reported by the different agencies at work, be taken as a true measure of success. Leaving aside the fact that baptism, even after the most careful preparation and scrutiny, does not always mean conversion, we call attention to the fact that more Jews are baptized in private, by pastors, than by all the missions. An investigation of one thousand and seventy-two Jewish baptisms in America (1895 to 1901) brought the surprising result that six hun-

dred and forty-three, or sixty per cent., were the results of private efforts, although in the great majority the direct or indirect influence of some missionary was recognizable. Thus, taking the four hundred and eighty-three Jewish baptisms reported by the one hundred and twelve societies from May, 1901, to May, 1902, we can not err very much when we state that about twelve hundred Jews were baptized in Protestant churches from May, 1901, to May, 1902.

There is undoubtedly a slight increase of Jewish baptisms. Berlin, for instance, reported one hundred and fifty in 1901 (from one hundred and ten to one hundred and twenty in preceding years). And this increase proves at least a growing restlessness, an increasing dissatisfaction of the Jews with the traditions of the fathers which have taken the place of the religion of the Old Testament, and a steadily progressing turning to Christianity.

The Jews themselves readily acknowledge the restlessness and the dissatisfaction of their people, and the steadily increasing number of baptisms, but say that very few of the baptized remain faithful. We can answer this latter statement by giving the results of years of careful personal investigation.

Through the help of Jewish missionaries, Hebrew-Christians, pastors, and religious and Jewish missionary papers, we succeeded in locating three thousand five hundred and eighty-two American Hebrew-Christians (Protestant), who are living a consistent Christian life. Of these two thousand one hundred and sixty-one were baptized in America between 1870 and 1900, the rest having immigrated after baptism. We found that one thousand four hundred and thirteen Hebrew-Christians, baptized in America between 1870 and 1900, had died in Christ. Further investigation developed the fact that two hundred and sixty-eight of those baptized here between 1870 and 1900 had returned to the homes of their childhood and were still followers of Christ or had died in faith. The names of one hundred and forty-three Jews baptized between 1870 and 1900 in this country had been stricken off the church rolls, and forty-eight of the baptized had publicly renounced Christianity and returned to Judaism. We thus located four thousand and thirty-three (out of a total of five thousand one hundred and seventy-eight) Jews baptized in America, and think that our investigation proves the falseness of the statement that few of the baptized Jews prove faithful. We deny not that very great pains must be taken with Jewish inquirers, but believe that, if this care is taken, Jewish converts are at least as faithful as others.

However, if we circumscribe the success of Jewish missions to baptisms we commit a great mistake. It is through the efforts of the missionary that the Jews' attention is called again to the Word of God which, though read in the synagogues, a chapter at a time, is sub-

ordinated to the Talmud and the teachings of the rabbis, and thus the religious life of the Jews is deepened by the messenger of the Gospel, even where Christ is still rejected. The schools started by the missionaries for the Jewish children, which were growing up in carelessness and ignorance in the densely populated Ghettos, caused wealthy Jews to start schools of their own in opposition to those of the missionaries. The grand hospitals in Jerusalem and in other Jewish centers, built by the influential Jews of Germany, France, England, and America, arose because the hospitals of the missionaries, with clean accommodations and modern equipments, were rapidly overcoming the prejudices of the poorer Jews. In short, the Jewish mission has succeeded in causing, through jealousy, largely increased benevolence of the wealthy Jews toward their less fortunate brethren.

Again, the patient work of the missionaries to the Jews is rapidly breaking down the ancient prejudices against Christ and Christianity. The prejudice against the missionary still remains. If he is a Hebrew-Christian, he is a traitor and deserter in the eyes of his Jewish brethren; if he is a Gentile Christian, he is treated politely, but with suspicion, because he desires to make them forsake the religion of their fathers (I speak from the standpoint of the Jew). This is a natural prejudice, which can not be overcome till the spirit softens the rebellious heart.

But the prejudices of Jews against Christ and Christianity are rapidly decreasing as they begin to read the New Testament which they received from the missionary. The spotless character of Jesus is unfolded before their eyes, and tho they are not ready to receive Him as the Messiah, they proudly call Him a Jew of the Jews. And with the prejudice against Christ and Christianity vanishes the prejudice against those of their Jewish brethren who followed their Messiah outside the camp (except those who preach the Gospel to their Jewish brethren) and are living a consistent Christian life. A great step forward, and one of the successes of the missions to the Jews!

No; missionary work among the Jews is not superfluous and is not useless. How could it be? "God hath not cast away His people which He foreknew!"

THE RELIGIOUS SITUATION IN JAPAN

BY REV. J. O. SPENCER
Methodist Episcopal Mission, Japan

The rise of Protestant Christianity in Japan was essentially a student movement, and its development has retained many of its early characteristics. Among the first baptized converts were students from Dr. Brown's and Mr. Ballagh's little schools. Probably in no mission